# The Bombay Guardian.

A WEEKLY NEWSPAPER CIRCULATING THROUGHOUT INDIA.

VOL. XXXV. NEW SERIES.—No. 3. SATURDAY, JANUARY 19, 1889.

Rs. 6 PER ANNUM IN ADVANCE
WITH INDIAN POSTAGE RS. 7-10.
SINGLE COPY ANNAS TWO


## WEEKLY REVIEW.

—THE agitation in Bangalore consequent on the conversion of the high caste girl Muthulutchmi has, says the *Harvest Field* practically died out. A lawyer's letter was sent to Mr. Picken, alleging that he caused Muthulutchmi to be removed from her house and is forcibly and unlawfully detaining her in his own, she "being a minor," and demanding that she be at once restored to her father, "failing which, proceedings will be taken out" against him. Mr. Picken's lawyer has answered the letter, saying that she is in the mission house by her own desire, and that she is free to leave whenever she may choose. The answer was more than was expected, and the immediate proceedings did not come off. After the lapse of some weeks an application was made in the criminal court for a summons against Mr. Picken, Miss Dunhill, and Mrs. Warden, for kidnapping. Col. Magrath the presiding Magistrate, asked why there had been such long delay if the case were properly a criminal one. To this no satisfactory answer could be given, and the thing dropped. Most of the schools are gradually recovering their numbers. The houses are also being one by one re-opened to the Zenana teachers.

—"How the Poor live" is a chronic topic for discussion, and justly so, in some of the English papers. If the writers could see how the poor live in Bombay they would find that grasping landlords are to be found in Asia as well as Europe. The *Indian Spectator* says :—

The middle class and poor portion amongst the inhabitants of Bombay are already finding it hard to procure decent dwellings. The 'chawls' and such buildings to let, which are their only resource, are getting liliputianised : the rooms are pigeon holes, windows swallow apertures, roofs low, the necessary accommodation scanty and filthy, space for free air reduced to *nil*.

We are given to understand that some of the wealthy owners of these places are men who have given huge sums of money in "charity" that they may be seen of men, and purchase a title from the Government. India needs salvation !

—THE Rev. E. Z. Simmons has been collecting statistics with regard to idolatry in Canton. His paper is published in the *Chinese Recorder*. There are in Canton and the suburbs 663 temples of various kinds and sizes, 83 Buddhist nunneries, 50 places where Buddhist priests live, 145 places where Tauist priests reside, 275 *Shetán* or open altars, and 383 double open altars. There are 974 shops where things used in idolatrous worship are made and sold, a very large number of which are given entirely to the manufacturing of such articles. There are 67 shops which make idols, but many of the clay idols used come in from the great potteries in the country. The quantities of fire-crackers used in idol-worship in Canton are made in the country. There are probably not less than 12,348 persons engaged in the manufacturing of articles used in worshipping idols and spirits, and that live upon their connection with idolatry. This is in Canton alone. In addition there are tens of thousands of women largely engaged in folding the paper money they burn to the idols and spirits. There are three quarters of a million dollars spent in Canton every year for idolatrous purposes. Mr. Simmons says "I believe the above estimates are below the real truth in nearly every case ; I have purposely kept the figures as low as I could, for I do not want to make a bad thing worse than it really is. These estimates do not include the expenses of stated official worship, nor do they include the expenses of the annual theatres, decorations in honour of the god of fire, or the feast of lanterns, &c. The expenses of these are very large, and are met by an assessment on each shop or house, and are often paid under protest. I have thought it best not to include any idolatrous expenditures that were not voluntary. To include these would make the annual expense considerably greater." Right on top of this huge idolatry the Indian Government is forcing thousands upon thousands of cases of opium every year, deadening the consciences of the people to the sound of the Gospel. Shall not God judge for these things?

—THE *Christian* says, "May God raise up some Wilberforce or Clarkson to deal with the Opium Traffic." We believe He is doing so. The Almighty is not an uninterested spectator of the millions in China and India, whose bodily mental, moral, and physical powers are being ruined by this drug.

—THE Rev. James Johnston, the organizer of the late World's Missionary Conference in London in "a Century of Christian Progress" lately published by Nisbet & Co., London, gives the following interesting statistics regarding the populations under the rule of the various religions of the earth.

*A Comparative View of the Population of the Ruling Powers under the Different Dominant Religions (in Millions.)*

| | In 1786 | In 1886 | Increase in 100 years | Decrease in 100 years |
|---|---|---|---|---|
| Protestant ... ... ... | 157 | 468 | 311 | 000 |
| Confucian & Shinto ... | 279 | 436 | 157 | 000 |
| Greek Church ... ... | 30 | 120 | 90 | 000 |
| Roman Catholic ... | 154 | 207 | 63 | 000 |
| Mahomedan ... ... | 89 | 89 | 000 | 000 |
| Fetish Worship... ... | 175 | 130 | 000 | 45 |
| Polytheism... ... ... | 70 | 000 | 000 | 70 |

By this it will be seen that God is bringing the government of the world into the hands of those nations who permit the use of the open Bible, the increase of the populations brought under Protestant domination being more than that of all the rest of the various religions on the face of the earth. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The Gospel cannot be preached without the open Bible. Therefore God is bringing the nations under the government of those who permit its use.

—Dr. A. T. Pierson, one of the editors of the *Missionary Review of the World*, says :

It is not strange that upon the Word of God all the forces of the foes of Christianity should be massed. If confidence in that Word can be undermined; if by subtilty and sophistry its *infallible inspiration* may be made to appear like an old wives' fable or groundless tradition ; if in any way men feel at liberty, like Jehudi, to use a penknife on the Sacred Roll, and cut out of it whatever is offensive to the proud reason or the wayward will of the natural man —the devil will have achieved his greatest triumph. Upon the inspiration and the infallibility of the Holy Scriptures rest also the Divinity and redemptive work of the Lord Jesus. They stand or fall together.

These are true words. But the word of God stands firmer to-day than ever it did. The ten thousand thousand assaults made upon it have not moved it one inch from the firm foundation on which it is built. Three hundred years ago Bibles were burnt, and Bible-readers were tortured by the Inquisition in a chamber at Rome where to-day the Bible is printed. A little over a century ago, Voltaire was writing a book in a certain house in Geneva, which was going to demolish the Bible for ever. "Before a century is over," he proudly boasted "there will not be a believer in the Bible on the face of the earth." That very house is now the headquarters of the Geneva Bible Society.

—The *New York Independent*, speaking of infidels, says that the proper way to deal with them is to let them severely alone, and practically not to know that they even exist at all. "To fight these men, to talk about them, to tell what they think and why they think as they do, and then undertake to answer them, is not only a great waste of time that might be more profitably used, but is not preaching the Gospel of Jesus Christ as 'the power of God unto salvation to every one that believeth.' The preacher of the Gospel, in this country certainly, should not turn himself into a mere debater or Lyceum lecturer. He should treat the Gospel as true without stopping to prove it, and by the earnestness, solemnity, and urgency of his own mental action press it upon the hearer's attention as the truth which he must accept, and upon which he must act, or lose his soul for a long eternity."

Those words will do for India also. Men are never argued out of Mahomedanism or Hindnism any more than they are out of atheism. Men are saved through their conscience and not through their intellect. Let all preachers of the Gospel be men of

one idea, and strike hard at the guilty conscience which every unbeliever, white or black or brown, European or Native, has within him.

—The aged and venerated Dr. Ellicott, Bishop of Gloucester and Bristol, lately said, "This is no epoch for attemping to set before the great body of English Churchmen what has been termed the 'well-established results of Biblical criticism.' 'Well-established results!' My dear friends, such things have no existence. There are no 'well-established results of Biblical criticism,' save those old and fundamental truths which some are trying to explain away and to modify."

—According to a recent Parliamentary report drawn up by the Prince Rubempré, drunkenness is seizing with a terrible grip the working population of Belgium. Belgium is only surpassed by Bavaria in the consumption of beer, 240 litres a year being credited to each inhabitant; while Russia and Denmark alone surpass Belgium in the consumption of spirit, the average in Belgium being 13 litres a year per inhabitant, or about 50 litres a year per adult. Dr. Petithan stated at Liège in 1886 that there were 100,000 persons in Belgium who drink half a litre of gin a day, and no less than 50,000 who drink a whole litre. If this is the case in a semi-Christian country, what will happen in India when the Abkari system has fastened its fatal fangs on the whole population. The drink-devil must be fought to the death in India before it grows any larger.

—In his last letter to England Mr. Caine M. P. said, "Baroda, under irresistible pressure from the British Government, has some time since assimilated its system to that of Bombay, but the Gnicowar frankly told me he would like nothing better than to stamp out the sale with a strong foot. One of the High Court judges who called on me told me that in twelve years of British abkari policy in Baroda the consumption of spirits has increased fourfold." There is a heavy reckoning coming upon some English statesmen for these iniquities.

—Not long ago eight cases of enteric fever broke out on board the Bacchante, on the East Indies station. The eight sailors had all drunk native lemonade, which beverage is founded upon the highly unsatisfactory basis of sewer water. This sewer water the natives collect for general culinary purposes, in order to save the expense of having a supply of water laid on. The *Alliance News* commenting on this says, "The water made dirty and sold by brewers and publicans under the names of ale and beer kills many more people than are killed by sewer water. It ought all to be mixed with the sewer water—in the sewers."

—A Parliamentary paper, No. 10 of 1888, which has just been issued, discloses some extraordinary facts. As is well known, every two or three years, the armies of Europe are armed with fresh and more deadly weapons. This paper reveals the fact as to what becomes of the cast off weapons for which these are exchanged. They are shipped in vast quantities to Africa and sold at a nominal rate to the Natives there, where they are used in the slave-trade. Guns which cost the half starved tax-payers of Europe many pounds each are sold for about ten shillings to do their ghastly work in Central Africa. Fresh burdens of taxation are being imposed on the dumb millions of Europe in order to furnish their armies with the diabolical new repeating rifles. When that is done, the present breech-loading rifles will be shipped off to Africa, to assist the drink-demon in destroying that Continent. Col. Euan-Smith writes to Lord Salisbury under date April 14th that from January 1st to March 23rd 1888 (nine weeks and three days) that there were imported into the one port of Zanzibar alone 37,441 firearms; 188 pistols; 1,000,000 bullets; 3,100,000 caps; 70,650 cartridges and 69,350 lbs. of gun-powder, and that some very large consignments were expected every day, one of them being 800 revolvers, 5,000 rifles, and 200,000 lbs. of gunpowder. All such facts as these, denote the necessity for a deeper and a fuller consecration than ever before, of every individual Christian to God's service, that these gigantic evils may be overthrown. It would be the grossest atheism to suppose that this sort of thing is going to last much longer. God never brings such wickedness to light but that it may be destroyed.

—At the late "brilliant" victory at Suakim five hundred of Osman Digma's followers were killed, and a large number wounded. The loss on the English side was four Englishmen and two Native soldiers. Supposing the figures had been *vice versâ* we should have heard of "terrible massacre of British troops." A great deal of heathenism yet lingers in some portions of the Christian Church, when such horrors as these fail to rouse a strong and vigorous protest.

—In the recent Visitation charge of the Bishop of Bombay he said some very good things on matters of practical import to Christian life. His remarks upon the observance of the Sabbath are well worth noting as they mark, all too surely, the growing laxity of modern "society" in this particular.

A Sunday, which is but a more dissipated week day, a day on which the engrossments of work are exchanged for the frivolities of amusement, a day which diminishes self-command instead of serving to make us supreme over ourselves—such a Sunday not only misses a blessing, but it precludes the possibility of seriousness on any day or in any occupation. It turns our most steady application to the details of week-day work into a mere toil for the world or for ourselves, and deprives them of all the consecration which accrues to the most secular of employments when carried on as unto the Lord. Against one practice which, I fear, is a growing one, I must offer an earnest protest once for all, the throwing open of one's house for amusement during the actual hours of Divine Service. Not only to discourage church attendance, but to do one's best to render it unfashionable is nothing less than a crime against souls. We all know how difficult it is for young men, especially in small stations, to hold out against the set of the fashion, especially where it is set by leading ladies. How many such ladies ever realise the all but unlimited power which they possess of making goodness attractive. The example of one gracious woman, showing fearlessly that she lives for what is good, will do more in an up-country station than the best of chaplains can do to help young men to be godly. And on the other hand, one open house, attractive, fashionable, predominant, where amusement and society are to be had during the hours of public worship, will counteract for half the station the best work of the most earnest of clergymen.

—On some other points, however, we believe the Bishop to be as thoroughly wrong as he is right on moral questions. A large part of his charge was taken up with restating the Romish doctrine of Apostolical succession through the laying on of hands, by which the Holy Spirit is supposed to be transferred from generation to generation of clergymen. The Bishop however, omitted to explain how the Holy Spirit could be transmitted by men, who it was most evident did not possess this priceless gift for themselves. It was doubtless this very decided proclamation of erroneous doctrine that moved the heart of the Rev. H. C. Squires to deliver the stern and uncompromising impeachment of the character of Church of England work in this part of India, which we publish on another page of this paper. His comparison of the relative value of the unity and work of the Methodist Episcopal Church, was a good reprisal upon the Bishop's deliverances, by which he forbad any recognition of the nonconformist ministry.

—It is sad news from Uganda which reached London on the 11th inst., of the murder, through political changes, of many Native Christian converts and the enforced flight of the Missionaries, both English and French. Particulars, as far as they are known, will be found in our telegraphic column.

—"Mr. Wallace J. Gladwin, writing from Colombo," says the *Banner of Asia*, "states that a non-abstaining Wesleyan minister in England on furlough, is about to return to Ceylon with the expressed unanimous concurrence of his District Meeting. If this refers to a District Meeting in England, we think it is certain that the meeting is unaware that he is not an abstainer. Considering the tremendous curse that drinking habits are bringing upon the natives of India and Ceylon, it is a serious responsibility to send a missionary out here who does not inculcate total abstinence by his personal example. We feel confident that no Wesleyan body would send an opium-eating or opium-smoking missionary to China, and almost as confident that they would not knowingly send an alcoholic liquor drinking missionary to India or Ceylon. The wrong in the latter case would not be much, if any, less than in the former."

—The hearts of our Wesleyan brethren in Ceylon and South India, where Wesleyan Missions are strongest, have been much cheered by a visit from the widow of the Rev. Luke H. Wiseman, the Hon. Secretary of the Ladies' Auxilliary Society of Wesleyan Missions in London. Her time has been principally devoted to visiting girls' schools, and it is hoped and expected that her visit will give an impetus to female education in the places at which she has been. The Native Christian communities have also been cheered and influenced for good by the kind and earnest words of this Christian lady at their Bible readings and class meetings.

—Rev. C. P. Hard has sent us a report of the Methodist Mission in the Ajmere District, during the past year, of which he is the Presiding Elder. He reports the work as pressing forward on every hand. Baptisms from heathenism have taken place at every station in the district. Of Jabalpur

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he says with regard to the English work, "Twenty conversions in the Church and five in the Sunday School have rewarded us this year."

—The *Overland Mail* is opposing legislation against child-marriage in India because it would "set all India in a blaze." There is no such danger. The conscience of the Hindus is on the side of right in this matter, even if the talk of some of them is against it. But even if India had to be "set in a blaze" it would be worth while, if it meant the salvation of the millions of little child-wives from nameless sufferings.

—The finest set of sanitary laws in the world are to be found in the Book of Leviticus. The latter part of the fourteenth chapter, relating to the "leprosy of a house" has puzzled some readers. Dr. Taylor of the London Epidemiological Society has lately stated that some kinds of common mould may give rise to diphtheria. In support of this statement he relates some instances under his own observation in which serious outbreaks of that dangerous disease have been developed by mould on the wet plaster of leaky walls. Ignorant infidels may sneer at the "leprosy of the wall" that Moses provided against, but the great Hebrew law-giver was much wiser.

—*Le Bulletin Continental*, published at Geneva and circulating throughout Europe, has a sympathetic paragraph giving the first details of the Christian girl Luchmin's wrongs in the Patna Case.

## THE FIRST MODERN CHRISTIAN MISSIONARY TO ROME.

The first modern Christian missionary to the city of Rome has recently died. The Rev. W. C. Van Meter entered this stronghold of paganism just after Victor Emanuel had established his government there. Up to that time the French troops had kept the city for the Pope, but when the Franco-German War broke out, these troops had to be withdrawn to help in the deadly struggle with Germany. It is a remarkable instance of the government of God in the world, that just as Pius the Ninth had declared himself to be Infallible, and had thus put himself in the place of God, at that very moment Jehovah broke the way for the entrance of the Gospel into the chief stronghold and centre of the Romish apostacy. He seems to have waited until this supreme crisis of blasphemy was reached, before He thrust His labourers into these depths of darkness. For if any place on the face of the earth was dark it was the Rome of 1870. The Bible had not been printed or published there for fourteen centuries. But directly Van Meter entered Rome, he obtained one of the old torture-houses of the Inquisition, and set to work printing the New Testament. The work went on, and to-day there are twenty places in Rome where the Gospel is preached, Church of England, Salvationist, Methodist, Baptist, Americans and English, all vieing together in cordial competition to spread the good news of Salvation by Faith. This is the reason why Pope Leo XIII is struggling to get back the temporal power. Churchmen, Salvationists, Methodists and Baptists, Bibles and all, would have to go if that impossible thing should happen.

—There is salt enough in the sea to cover 7,000,000 square miles of land with a layer one mile in thickness.

There is no limit to the age at which a man may make a fool of himself.

# Epitome of News.

## Saturday, January 12.

—The negotiations at Gnatong have failed to secure a settlement, and the Amban will return to Lhassa. The Indian Government it, is said, went as far as it could in the direction of a conciliation, but without avail, and has decided finally that Sikkim is, and must remain, a tributary State of India.

—The Ganges Jute Mill at Howrah was the scene of a serious fire yesterday. But for the timely arrival of the local and Calcutta fire brigades, the damages would have been enormous. The loss is at present estimated at Rs. 20,000.

—A representative of the Waterbury Watch Company has produced a watch which, after being sunk in the sea for three days, was literally running in water. On the 8th inst. the steamer *Hawk*, while conveying, among other goods, a parcel of Waterbury watches from London to Hamburg, came into collision and sank. The watches lay three days in the sea, and a fortnight later they were returned to the London offices of the company. It was then perceived that the watches were full of water. It was resolved to try the mechanism under the peculiar circumstances, and in the result a watch has been shown which has gone for a day, and is keeping time, despite the fact that the dial is almost entirely concealed by murky water.

—The Government of India has decided to offer a reward of Rs. 1,000 for a Primer on Sanitary Science and Domestic Economy, for use in English and Anglo-Vernacular Schools.

—The use of paper for building purposes—that is to say, flexible sheets made of vegetable or other fibre which has been reduced to a pulp and then spread out, pressed, and dried—is finding favour amongst American builders. In the first place, it can be made in rolls of almost any width and length, is flexible, or, by glueing several layers together, may be made stiff, and will stop the passage of air, because there are no joints, it has no grain like wood and will not split, it is not affected by change of temperature and therefore has an advantage over sheet metal as roofing material. It may also be rendered waterproof by saturating it with asphalte or by a variety of other methods. It is a non-resonant, and well fitted to prevent the passage of sound. It is a non-conductor of heat, and can be made also of incombustible material like asbestos, or rendered fire-resisting by chemical treatment. The combination of paper with other substances, and solidifying the mass by pressure, renders practicable the production of a material capable of replacing wood for many purposes.

## Monday, January 14.

—On tea plantations in the Chittagong districts the number of contract labourers under Act 1 of 1882 has been rapidly decreasing of late years, until only 433 remain. The Lieutenant-Governor has therefore come to the conclusion that the statutory contract system is rather a hindrance than an aid to cultivation. Local labour is abundant, and is now generally used on the tea gardens. The Government has decided that the Act shall, from the 1st of April next, cease to be in operation in the labour districts of Chittagong and the Chittagong Hill Tracts. This measure will not, however, affect existing contracts, otherwise than by putting an end to the exceptional procedure by which they are at present enforced, leaving them as ordinary engagements within the cognizance of the civil courts.

—Mr. George Muller, the well-known founder of the Bristol Orphanages, is now in his 83rd year on a visit to Calcutta. A Calcutta paper says he is actively engaged in the work to which he now principally devotes himself, namely, missionary tours and the simple preaching of the gospel. For the last fourteen years he has been almost constantly moving, having visited no fewer than 42 different countries in Europe, America, Africa, Asia, and the Australian Colonies, and having only been in England for two or three months in each year. The story of the Bristol Orphanages is one of the most remarkable records in modern religious history, and the extraordinary success that has attended upon Mr. Muller's efforts throughout life he ascribes directly to the efficacy of prayer. Without anyone having been personally applied to for anything, Mr. Muller has received since March 1834, for the various purposes of his institution, no less a sum than £1,153,000, out of which, in addition to the sustenance of 7,700 orphans, 106,000 pupils have been taught in the schools entirely supported by the funds of the institution, besides tens of thousands who have benefited in the schools assisted by its funds. At present the five large orphanages contain 2,050 orphans and 112 helpers. His travels by land and by sea have extended to 150,000 miles, or more than six times the circumference of the earth. He is a very simple, forcible preacher, and his unique personality invests all he says with the deepest interest. His health is good, his power of work is scarcely diminished, and he is said to be somewhat stronger now than he was five years ago.—*Bombay Gazette.*

—A powerful awakening has taken place in Antananarivo, the capital of Madagascar, where Mrs. Mary Clement Leavitt, of the America W. C. T. U., has been delivering addresses.

—Representative Hebrews in England, France, and Germany have founded a "Palestine Aid Society" for the promotion of industry and self-dependence in the Holy Land. From an appeal they have issued, appropriately headed, "For Zion's Sake," it appears that the movement is eminently practical in character, its definite object being to help needy Jews to help themselves. Frankfort-on-the-Maine is the centre of operations of the Society.

—The Secretary of State for India has sanctioned the construction of the Jhelum Canal, Punjab, from borrowed funds. The direct outlay is estimated at Rs. 1,20,24,068, and the indirect outlay at Rs. 5,02,608.

—By means of telegraphic communication, says the *Indian Witness*, a patient lying at the point of death in Victoria, British Columbia, was treated by the London Surgeon, Sir Andrew Clarke, one day last week. Lord Ennismore, was lying at the point of death in the hospital at Victoria with typhoid fever and other complications. Through the aid of Sir Donald A. Smith, who is in London, a telegraph circuit was formed from London to Victoria by cable and telegraph, and Sir Andrew Clarke, the distinguished London physician was placed in direct consultation with Dr. Hannington in Victoria. A conversation lasting three hours concerning Lord Ennismore's condition was carried on. An unbroken circuit was worked from Victoria to the cable office in New York where the telegrams were repeated to London. Replies were received in three and four minutes. Lord Ennismore, though still in a dangerous condition, was at last accounts better. The possibilities of modern science in spanning a distance of six thousand miles between doctor and patient would have seemed to the uninitiated witchcraft or magic.

## Tuesday, January 15.

—The Travancore State is about to introduce a rupee currency. The coins peculiar to the country, silver and gold chakrams and fanams, will thus gradually be disused. The rupee is to be similar to the Goanese rupees, and will be struck either at the Calcutta or Bombay Mints.

—The *New York Herald* says that there has been an attempt to murder the President elect

of the United States, and that the General is seriously ill from the shock. Their correspondent at Indianapolis telegraphed on Monday, Dec. 24:—The city is in an indescribable state of excitement over news that had just transpired from an utterly reliable source, to the effect that General Harrison was ill from nervous shock caused by an attempt to assassinate him a few days since.

—The North-West Provinces and Oudh have eleven missionary dispensaries where relief was afforded to 80,000 patients during the past year.

---Two hundred and thirty-two Zulus were baptized in the Herrmannsberg Mission among the Zulus last year. There are now 1,529 Zulu Christians.

—The Station Master at Bangalore has been voted a £15 medal for saving the life of a Native woman at that Station on Oct. 19th.

—The temperance awakening in Denmark has called forth active enthusiasm. The last general meeting of the Denmark Temperance Society received reports from 408 local societies, comprising a membership of 17,500. The general meeting for 1889 will be held at Veile, the birthplace of the Danish temperance movement.

—The *Rock* says :—Judgment was given in the Court of Appeal, on Dec 21 last, in the action brought to decide whether the property of the Moravian Missions is or is not liable to pay Income Tax. Until lately no question of the sort has been raised, missionary societies and many similar institutions being treated as coming within the category of "charitable" bodies, which are exempt from the impost. But last year the Inland Revenue authorities refused to recognise the right to the exemption of many of these societies, contending that the term "charitable purposes" in this connection does not cover any organisations beyond those whose object is the "relief of physical necessity." This was a very serious matter for the societies. In the case of the C. M. S., which has an annual income of over £200,000, the success of the Income Tax Commissioners' claim would mean a loss to the society of more than £5,000 a year. The Divisional Court gave judgment in favour of the Income Tax Commissioners, it being held that the term "charitable purposes" must be construed according to the more limited popular interpretation of the words, and not in the liberal meaning which had previously been assigned to it. This judgment the Court of Appeal has now reversed. The Master of the Rolls, in announcing the decision of the Court, said that it must be remembered that the meaning of the word "charity" could not be limited merely to giving money or material relief for the physical necessities of the poor. The education of the poor, for instance, had always been held to be a work of charity. Moreover, he considered that a charitable purpose was not less charitable because it was religious. Thus the maintenance of religious missions for the poor heathen was certainly a charitable work.

—Mr. Bright had another relapse on Dec. 24. The state of his lungs deteriorated, and his general condition was worse. He is, however, now better again. In a letter, dated Dec. 25, Mr. J. A. Bright wrote of his father to the Secretary of the Birmingham Liberal Unionist Association as follows :—"It seems to us that there is now a possibility that he may live for some time, and even that he may get downstairs again. His improvement since he was in such a dangerous condition has been surprising."

## Wednesday, January 16.

—The P. & O. S. N. Co.'s Str. *Assam*, with the outward English mails of the 4th instant, left Aden for Bombay at 9 p. m., on Monday; and the Str. *Arcadia*, for Colombo and Australia, at the same hour.

—The Annual Report of the Post Office in India recently issued shows that the postal system in this country is increasing and progressing. In Burmah especially advance has been made. Nearly 5 million letters were registered during the year and more than five and a half million money-orders were issued. It is stated that in Bengal advantage has been taken of the value payable parcels system, by some obscure booksellers and publishers to send pamphlets, on which a fictitious value was placed, to a large number of persons who had not ordered them. Special measures have been under consideration to put an end to this abuse. The complaints regarding the defective gum on stamps have received the attention of Government, and it is hoped the defect will be removed in future supplies.

—Christmas Day was celebrated in London this year under somewhat trying circumstances as regards the weather. After persistent rain on the previous evening there was a sharp frost in the early hours of the morning. Later the temperature rose rapidly, whilst about four o'clock heavy rain began and lasted till late in the evening.

—On the day following the closing of the Congress, a conference to favour social reform was held at Allahabad. The conference recommended the reduction of marriage expenses, the raising of marriageable age, the remarriage of young widows, the removal of social disabilities connected with sea voyages, &c.

—Mr. William Noble, founder of the Blue Ribbon Army in England, is at present very unwell. He has been ordered to take complete rest

—A very good notion of the universality of newspapers is to be gleaned from the official list of journals and periodicals for which subscriptions are received at the German Post Office. Of the total number 6,792 are in German, and 2,676 in other languages. Of the latter 1 is Armenian, 1 in Bulgarian, 2 in Croatian, 17 in Czech, 191 in Danish, 897 English, 4 in Finnish, 727 in French, 12 in Greek, 3 in Hebrew, 172 in Dutch, 150 in Italian, 5 in Lithuanian, 69 in Norwegian, 1 in Persian, 100 in Polish, 8 in Portuguese, 2 in Romanese, 14 in Roumanian, 58 in Russian, 2 in Ruthenian, 140 in Swedish, 3 in Servian, 2 in Slovack, 4 in Slovene, 49 in Spanish, 2 in Turkish, 28 in Hungarian, 6 in Flemish, and 6 in Wendish. Of the English newspapers 403 are published in London, and 115 in New York; and of the French 296 appear in Paris. Berlin is responsible for 418 newspapers. As an example of the strength of the German element in the United States, it may be noted that the vast majority of German newspapers published abroad appear in North America, being pretty equally distributed through the larger towns. In Russia there are published 17 German newspapers, and in Hungary 11. Cape Town, Shanghai and Paris each boast of one.

—It is stated that the Wesleyan Missionary Society have received a legacy of £7,900 from the executors of the late Rev. J. Smithson, to be used for work in China.

—The Najibabad riot trial at Moradabad has ended in the conviction of seven of the accused Mahomedans, two being sentenced to six months each, four to four months, and one to two months' imprisonment.

## Thursday, January 17.

—At the Sassoon Mechanics' Institute, Bombay, Mr. Justice Scott delivered a very interesting lecture on Egypt yesterday evening, to a large and appreciative audience. The lecture was a comprehensive sketch of the country, customs and habits of life, of the ancient Egyptians and was illustrated by several sketches of statuary by Mrs. Scott. Mr. Justice Scott, is an Egyptologist of old standing. During his ten years' residence as a judge in Egypt, he visited all the tombs and temples on the Nile, and wrote much on the subject. His lecture in Bombay, was literally *multum in parvo* and the gist of many books. He studied, to bring his favourite subject down to a popular level, and in an hour's lecture he gave a picture of the manners and customs, the deeds and thoughts, the life and death and religions of the the ancient Egyptians. Mr. Scott proposes to carry on his Egyptian talk into another lecture, so as to give a similar sketch of modern Egypt.

—The Bishop of Calcutta, who arrived in Bombay by the last mail steamer, left for Calcutta on Tuesday evening.

—Superstition still seems to reign in Burmah. It appears that when the dacoit, Boh Twek Nga Loo, was shot in his attempt to escape from his escort, and his body burned, certain Shans from Hopen sent men, had the body exhumed, cut off the head, and sent it on to Mone, the scene of Twek Nga Loo's recent exploits, and there it was exhibited in the bazaars. The body in the meantime was boiled down into a kind of ointment, and this is now being retailed at high rates everywhere as it is supposed to possess extraordinary virtues and to endow the persons anointed with high courage and supernatural abilities, such as Twek Nga Loo was said to be possessed of.

—It is possible for foreigners to live to a good old age in India Lieutenant George Duncan, of the British Veteran Establishment, died at Nagpore on the 16th, at the ripe age of 96 years

—At to day's sitting of the Crawford Commission, Mr. Latham concluded his address for the prosecution. He remarked that it would be a slur on British justice if the Commission did not come to a definite conclusion either one way or the other, and suspicion would still remain that corruption was going on. He believed the total amount of money borrowed by Mr. Crawford within his jurisdiction was Rs. 68,500.

—The origin of the Cochin fire remains a mystery. The losses are now estimated at Rs. 15,00,000. From 200 and 300 native huts and houses were destroyed. A Distress Committee has been formed.

## Friday, January 18.

—The total number of deaths registered in Bombay during the week ending Tuesday, 15th January, 1889, was 474, being 31 less than the preceding week and 100 more than the week ending the 10th Jan., 1838; 42 more than the corresponding period in the preceding five years. The deaths among the different classes were :—Buddhists, Jains, &c., 16; Brahmins, 28; Lingayet, none; Bhattias, 4; Hindoos of other castes, 226; Hindu outcastes 63; Mussulmans, 97; Parsees, 19; Jews, 3; Native Christians, 14; Eurasians, 1; Europeans, 2; while the rate of mortality per 1,000 of the population was 20·58. There were 108 deaths from remittent fever, being the same as the last week and 2 less than the corresponding week of last year. There were 34 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 9. The deaths from diseases of the respiratory system, diarrhœa, and dysentery was 81, 23, and 11 last week, against 61, 10, and 13, respectively, in the corresponding week in the last year. During the week 291 births were reported in the different districts.

—The latest American papers report that on December 14th, a large delegation from the Sabbath Conventions had a hearing at Washington, before the Senate Committee on education and labour, which has before it a bill "To secure to the people the enjoyment of the first day of the week, commonly known as the Lord's day, as a day of rest, and to promote its observance as a day of religious worship." The object of the delegation was to press upon the committee, the consideration and passage

of this bill. The petitions for the passage of the bill represent 14,000,000 persons.

—The *Dnyanodaya* says: The steamship *Asia* of the Anchor Line arrived on the morning of the 14th inst., bringing as one of its passengers, Dr. Fairbank of the American Marathi Mission. Dr. Fairbank receives a hearty "welcome home, again" from the readers of the *Dnyanodaya* and from his many friends in this land. Leaving India in Sept 1887, he has returned from his year of rest in America, with renewed strength and with a purpose to live and die in this land of his adoption. He has brought with him a large collection of American fruit trees which he hopes may survive the climate of the Pulney Hills where he hopes to plant them. The same steamer brought Miss Demmon of Boston, U. S. A., who is to be associated with Pundita Ramabai, in the home for Brahmanee widows. Much sympathy for and interest in this work, has been created in America, and a society has been organized which is called the Ramabai Society. It is unsectarian and has for its President a well-known American author. Abont 70,000 rupees have been promised toward the building of the Home. On the same day, the P. & O. Steamer *Shannon*, brought Dr. and Mrs. Marston to Bombay. After some months of travel, they will proceed to Jaffna, where Dr. Marston is appointed Medical Professor of the Jaffna College.

—The rate of exchange has gone up 1*s.* 4 11-16*d.*

## TELEGRAPHIC NEWS.

*London, January 11th*: News has been received from South Nyanza, dated the 11th November, which states that owing to an attempt made by Mawango, the King of Uganda, to destroy his Arab body-guard, they revolted and placed his brother on the throne. The King's brother on coming into power at once gave the chief offices to Christians, but the Arabs objecting to their appointment murdered them, and then attacked and burned the English and French Missions, killing many native converts. The Missionaries managed to effect their escape, and reached Usambiro. King Mawango is now a prisoner in the hands of the Arabs. The Magu Arabs have written to Mr. Mackay at Usambiro, declaring that Uganda is Mahomedan, and that all missionary efforts in Central Africa will be extirpated.

*12th*: The papers in connection with the Sackville incident have been published Lord Salisbury in a despatch on the subject declined to discuss Lord Sackville's offence after the action taken by the United States Government, which his Lordship said was contrary to international usage.—The Russian Government will unofficially lend their support to Russian exhibitors at the Paris Exhibition.

*Paris, 13th*: M. de Lesseps and the Board of Directors of the Panama Canal Company have arranged with a banking firm for a fresh issue of shares to the amount of sixty millions of francs.

*Suakin, 13th*: The tribes in the neighbourhood of Suakin are anxious to submit, but fear Osman Digna's forces. The Arabs are bringing cattle into Suakin freely for sale.

*Madrid, 14th*: There have been repeated explosions of petards here lately, and two last evening caused some damage.

*London, 14th*: The s.s. *Priam*, outward bound to the Straits and China, has been totally wrecked on the coast of Spain.

*Berlin, 14th*: The Prussian Diet was opened to-day. His Imperial Majesty the Emperor in his Speech from the Throne said that the relations of Germany with Foreign Powers continued to be friendly, and that the visit he had paid to the Sovereigns of the Great Powers had convinced him that he was justified in hoping that peace would be preserved.

*London, 15th*: Parliament will re-assemble on the 21st February.—Eight persons were drowned in the wreck of the *Priam* off the coast of Spain, including four passengers.

*16th*: The Parnell Special Commission resumed its sittings yesterday. Mr. W. O'Brien, M.P., the proprietor of the *United Ireland*, appeared in answer to a summons for an article in his paper, violently attacking the conduct of the "Forgeries Commission." Mr. O'Brien disclaimed any idea of being personally disrespectful towards the Judges, but regretted nothing he had said in the article in question.

*Berlin, 16th*: The indictment against Professor Geffcken has been officially published. It states that the publication of the late Emperor Frederick's diary is calculated to prejudice the foreign relations of Germany and the relations of Prussia with South Germany. It accuses Professor Geffcken of aiming at the overthrow of Prince Bismarck, and gives details of the friendship which existed between the late Emperor Frederick and Professor Geffcken who, the indictment states, drafted the accession proclamation. In conclusion, it alludes to Sir Robert Morier as the confidant of Professor Geffcken.

*Berlin, 16th*: A long debate has taken place in the Reichstag, in which the Liberals vigorously attacked the policy of the Government in West Africa and at Zanzibar. Prince Bismarck replied to the attack.

*London, 16th*: A letter from Stanley written from Bomo and one written from Banalya to Tippo Tib, dated 17th August, have been received in Brussels. From these letters it appears that Stanley had left Emin Pacha on the Nyanza eighty-two days previously and arrived at Bomo with two hundred of Emin's men, all well. He recommended Emin Pacha to stay quite for a few months so as to enable him (Stanley) to fetch up the men and goods he had left at Yambunga. Stanley intended to start for Yambunga on the 28th August.

*Washington, 16th*: The United States Government have despatched a man-of-war with an Admiral on board to Samoa, with instructions to protest against the subjection of the natives there to Germany.

*London, 17th*: The convict Delaney was examined before the Parnell Commission yesterday, and testified to the plots of the Invincibles to murder Earl Spencer and Mr. Forster. He also certified to the connection of Byrne and other members of the Land League with the Invincibles. Sir James Hannen gave his decision in Mr. W. O'Brien's case yesterday. He censured him for the letter he had written in the *United Ireland*, but awarded no punishment.—Sir John Gorst has gone to New Zealand.

## THE. REV. J. E. ROBINSON.

The Rev J. E. Robinson, Presiding Elder of the Bombay District of the Methodist Episcopal Church, arrived at Bombay from the United States by the mail Steamer on the 13th inst. He will preach at the Fort M. E. Church at 11 a. m., to-morrow, the 20th inst.

## "BOMBAY SUNDAY SCHOOL UNION."

The following engagements have been arranged for, in response to the request of the *pro*: *tem*: Secretary of the above Union, for the preaching at to-morrow evening's Services of special Sermons on the subject "Children and their Salvation;" having reference particularly to Sunday School work.

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| *St. Pauls*—Kamatipura..... | Rev. S. Ledgard. |
| *St. Andrews*—Fort ..... | Rev. T. H. Greig. |
| *Free Church*—Esplanade ... | Rev. John Forgan. |
| *M. E. Church*—Fort..... | Mr. M. T. Carroll |
| „ Grant Road | Rev. H. C. Stuntz. |
| „ Mazagon ... | Rev. W. E. Robbins. |
| *Baptist Church*—Byculla... | Rev. Wm. Bell |
| *Wesleyan Church*—Colaba | Rev. G. W. Clutterbuck. |

## NORTH INDIA CONFERENCE.

The twenty-fifth session of the North India Conference opened at Bareilly on the 9th January, 1889, at 11 a. m., Bishop Thoburn presiding. The session throughout was characterized by the greatest harmony, a great amount of business done, and a splendid start for the coming year made.

All were very glad to welcome Bishop Thoburn as their presiding officer. The Bishop also greatly endeared himself to all the workers by his grand sermons and kind counsels, both in public and private. North India is his earliest Indian field of labour, and hence, as the Bishop said, his feelings were very peculiar because of coming back among his early co-laborers. The Bishop has a warm place in all hearts, and all are glad that they now have a resident Bishop—a Bishop of their own in more senses than one. And, notwithstanding all that has been done, we feel that we are now for the first time fully equipped for work. As one missionary lady said, "We are now ready to do something." With a Bishop in the field known by all and beloved by all, a Bishop who knows the whole field, and who is well acquainted with the native language, the North India Conference is very thankful to Almighty God for this favoured providence.

All of the examinations were over on Tuesday, the day preceding the opening of the Conference, so that this feature did not interfere either with the working of the Conference or with the Conference anniversaries and social services.

There has been a marked increase in almost every department. The total membership is 7,944; increase, 1,924. The native Christian community is, 10,828; increase, 1,602. Baptisms, children, 751, adults, 1,201; totals, 1,952; increase, 520. Sunday-Schools, 703; increase, 109. Scholars, 26,585; increase, 2,672. There are now over 16,0 0 students in our day-schools, of which number nearly 5,000 are girls and over 3,000 are Christians. The monies collected in India amount to Rs. 109,697; increase, Rs. 96,987. "Children's Day" collection is, Rs. 669. A grand move has also been made toward self-support.

As authorized at last Conference, the Trustees of the Naini Tal Boys' High School have purchased during the year the valuable property at Naini Tal known as "Oak Openings." There is now room in this school for fifty boarders." The school is a good one, and with Mr. Foote as principal, has a very hopeful future. The Trustees of the Lucknow Christian College were authorized to begin work on the college building at Lucknow. This is destined to be the one great Christian institution of the North-West Provinces, as far as Christian education for the Natives is concerned.

A very pleasant and profitable discussion was held over the question of Deaconessses, and a Board was appointed by the Bishop consisting of nine members, three of whom are ladies. Deaconessess Homes are to be opened at Mathra and Lucknow.

The presence of visiting ladies and gentlemen was greatly enjoyed. The Rev. Mr. Janvier, of the Presbyterian Synod, and the Rev. Dr. Knox, of the New Hampshire Conference, made addresses to the Conference.

The Conference anniversaries, the after-tea prayer and experience meetings, the love feast, and the Sacrament of the Lord's Supper, were seasons of great blessing.

On Sunday the Bishop ordained twelve deacons and seven elders. These are All good and able men.

The Conference adjourned on Tuesday, the 15th January, 1889, at 2 30 o'clock, p. m. All go forth with fresh power to work for God.

J. C. Lawson.

Bareilly,
Jan. 15, 1889.

## THE EDITOR'S TABLE.

The first number is to hand of a new periodical, THE MESSIAH'S KINGDOM (Dyer Brothers, London), dedicated to the advocacy of the Peace movement, entirely from a Christian standpoint. The tastefully designed cover with the motto "The morning cometh," and the text, "Justice and Judgment are the habitation of thy throne," is a sermon in itself. The second page, which we trust will be a permanent one, consists of a series of quotations from the Word of God, strikingly arranged, dealing with the fact that Christ's kingdom is a peaceful kingdom. The following extract will show the spirit in which the Editors are going forward :—

Did Christ say that wars would continue "to the very end?" Let us turn to His recorded words :—"Ye shall hear of wars and rumours of wars : see that ye be not troubled, for these things must needs come to pass ; *but the end is not yet.*" (Matt. xxiv. 6) "The end is *not yet.*" The words of hopelessness are not the words of Christ ; the spirit of hopelessness is not His Spirit, we may be sure of that. If it is useless to fight the war spirit because He foretold wars, then it is useless to contend against any other sin or evil that He foretold. And already some of these are mainly sins of the past in Christian countries. We do not now, thank God, see brother delivering up brother to death, and the father his child, and children rising up against their parents and causing them to be put to death. Did Christ's parting words leave room for any tolerance of "necessary evil?" "All power is given unto Me, in heaven and *in earth*. Go ye, therefore, and teach all nations ; . . . . teaching them to *observe all things whatsoever I have commanded you.* And, lo, I am with you alway, even unto the end of the world. Have we not yet to grip with stronger faith the truth that there is *no* "necessary evil," no inevitable sin? How can we, how dare we, ever grow hopeless when we are on the side of Christ! Hopelessness should be left to those who are on the wrong side.

Christ came to "destroy the works of the devil" He is sitting on the right hand of God, "from henceforth expecting till His enemies be made His footstool." What Christian will dare to say that the huge slaughtering machines of Europe are not "the works of the devil," and that the War-Spirit is not one of His greatest enemies.

THE FOURTEENTH EDITION OF MACLEAN'S GUIDE TO BOMBAY contains a large amount of useful information in a small space. Two large maps, one of India, and the other of Bombay are appended, with a photograph of the Viceroy as frontispiece. The geography and history, government and revenue of Bombay are dealt with. A description of the city is given as well as of the climate. Railway fares, times of the mail trains and a great deal of other information is supplied, in addition, at a total cost of Rs. 5. It is published at the office of the *Bombay Gazette*.

"CONVERSION AND TOLERATION, an address to Hindu gentlemen delivered by Rev. T. E. Slater, at Bangalore, 17th Nov. 1888," is the title of a pamphlet just issued. The address was given in consequence of the uproar which followed the late baptism of the girl Muthulutchmi. The speaker begins by saying that Conversion is a Divine work. No man can effect it, except as an instrument in God's hand, and similarly no man can prevent it. He goes on to say that it is not a mere change of opinions as to the truth or otherwise of one kind of religion. It is something more than that—

Our first birth into *this* world is a natural birth : our second birth into God's kingdom is a supernatural—a heavenly birth. This is the distinctive truth of Christianity ; and a truth which every man, woman, and child, in the world, needs to experience. God's message to every individual in every nation is this—"Ye must be born anew." This truth needs to be preached in England as much as in India : for those who are merely nominal Christians in a Christian land need to be 'converted' just as much as those who live in non-Christian lands. It is a truth that has a universal application : every one who has been born into this world—who has passed through a natural birth—is summoned by God, is invited by God, to pass, by a spiritual birth, into the spiritual world.

He then goes on to treat of the causes of separation of families in India owing to conversion. He says :—

You know very well that it is not the religion of Christ that deprives you of your sons and daughters—one of whose first commandments is obedience and reverence to parents—but that it is Hindu society that expels a Christian. The Christian would gladly stay, and bless your homes with light and sweetness, if you would *let* them stay, and be true to their convictions and loyal to their God. But when you cannot tolerate them ; when you treat them as social lepers ; when you regard them as dead ; when you would cut them off and disinherit them, simply because they cannot agree with you in matters of belief, what are they to do? Are they to be faithful *first* to the earthly or to the Heavenly Parent? are they to sacrifice affection or conviction? Remember, this sad alternative *need* never have arisen, if you had been more charitable, more tolerant. The Christian community of India would not now be standing alone—a separated and forsaken body ; you would not have been deprived of some of your most talented and worthy sons, if you had allowed them a place in your homes and hearts.

THE RAILWAY SIGNAL ALMANAC for 1889, is nicely got up, with good engravings, and good reading matter. Mr. C. H. Spurgeon is evidently responsible for some of the latter. This almanac is issued by the great Railway Mission with branches all over the United Kingdom. One of the most invigorating of the May meetings is the annual gathering of this Society, when the Railway men and their wives from everywhere crowd and pack the great Exeter Hall to its utmost capacity. A work in affiliation with this Society has been started in India. The late Secretary of the Indian work, the Rev. H. De St. Dalmas, has just gone into the Native work. His place will be ably filled by the Rev. I. F. Row, of the Anglo-Indian Evangelisation Society.

We have also received the QUARTERLY GUIDE of the G. I. P. Railway. It contains a good coloured map of Western India and is published at the low rate of one anna.

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There are three specially important chapters of the Bible, and all of them are third chapters. In the third of Genesis we read of man's fall, in the third of Romans of the propitiation by the blood of Christ, and in the third of John of regeneration by the Holy Ghost.

You will never have a friend if you must have one without failings.

To have what we want is riches, but to be able to do without it is power.

## SOUTH INDIAN OPINION ON THE PATNA CASE.

The *Harvest Field* in its current issue reprints the article from the Calcutta *Englishman* of Dec. 22nd on the legal aspects of the Patna Case. In addition the Editor says "This case is not an ordinary conversion case though Lutchmin has strongly desired baptism. Her mother is an immoral woman, and has been anxious to improve her own circumstances by selling the girl for immoral purposes to the man Radakissen. The pretence that he is Lutchmin's husband entirely breaks down, since it is admitted that the girl is a widow, and that Radakissen, as a caste man, cannot marry a widow. Miss Abraham was charged before Mr. Quinn, under Section 551, with having "unlawfully abducted" Lutchmin, and under that Section he ordered force to be used to tear the girl from Miss Abraham and commit her to the keeping of Radakissen. The magistrate made a great mistake. Miss Abraham had neither kidnapped Lutchmin from lawful guardianship, nor had she detained her for unlawful purposes ; she was therefore not answerable at all under this head. But it was made plain that the mother was seeking to commit her child to a life of vice—a distinct offence against criminal law—and Miss Abraham had every justification for seeking to protect Lutchmin. Mr. Quinn ought to have seen that there was no criminal case, and to have referred the mother to the civil court for any further remedy, though even there the case would not lie. He has blundered badly and acted illegally. The effect is a *crime* against the girl, which can never be repaired. It seems as if there had been moral obliquity as well as legal blundering—a perverse indisposition to side with righteousness. It is well that public attention has been so imperatively directed to the case. Sir John Gorst's miserable attempt to smooth it over was characteristic. Men of his stamp are likely to have some rough lessons administered by the awakening Christian conscience and growing Christian sentiment of Great Britain. The sooner the better."

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## THE FEVERISH HAND.

It was a Monday morning and a rainy one, "Mother" was busy from the moment she sprang out of bed at the first sound of the rising bell. Others beside children get out of bed "on the wrong side," as this mother can testify. She began by thinking over all that lay before her. It made her "feel like flying!" Bridget would be cross ; as it was rainy there would be a chance of company for lunch ; so the parlour must be tidied, as well as dining-room swept, dishes washed, lamps trimmed, beds made, and children started for school. Her hands grew hot as she buttered bread for luncheons, waited on those who had to start early, and tried to pacify the little ones and Bridget.

"My dear, you're feverish," said her husband, as he held her busy hands a moment. "Let your work go, and rest yourself—you'll find it pays."

"Just like a man!" thought the mother, "Why, I haven't time even for my prayers!" But the little woman had resolved that she would read a few verses before ten o'clock each day ; so, standing by her bureau, she opened to the eighth chapter of Matthew, and read these words, "And He touched her hand and the fever left her ; and she arose and ministered unto them."

It seemed to that busy wife as if Jesus Himself stood ready to heal her—to take the fever out of her hands that she might minister wisely to her little ones. The beds could wait till later in the day—the parlour might be a little disordered—she must feel His touch!

She knelt and He whispered, "My strength (not yours, child,) is sufficient." . . . "As thy days, so shall thy strength be" . . . "My yoke is easy" (this yoke you have been galled by is the world's yoke, the yoke of public opinion or house-wifely ambition). "Take *My* yoke upon you and learn of Me. . . . Ye shall find rest."

The day was no brighter, the work had still to be done; but the fever had left her, and all day she sang, "This God is our God, *my* Lord and *my* God."

It is true, when the friends came to lunch, no fancy dishes had been prepared for the table; but the hostess's heart was filled with love for them, as members with her of Christ, and they went away hungering for such a realisation of Him as they saw she had.

"Ah," said her husband, when he held her hands once more, "I see you took my advice, dear; the fever is quite gone."

The wife hesitated—could she tell her secret? Was it not almost too sacred? Yet, it was the secret of the Lord (not hers), and would glorify Him. Later on, when the two sat together, she told him who had cured her fever, and said quietly, "I see that there is a more important ministry than the housekeeping, though I don't mean to neglect that."

"Let us ask the Lord to keep hold of our hand," said the husband "Mine grows feverish in eager money-making, as yours in too eager housekeeping"

This is no fancy sketch. Dear mothers, busy, anxious housekeepers, let us go again and again to Him that He may touch our hands, lest they be feverish and so we cannot minister in the highest sense to those about us.—*Boston Congregationalist.*

## A SUDDEN DEATH.

(*Communicated*)

We regret to have to record the sudden death of Chandrabai, the widow of Shahoo Dajee Kukdai, Esq. the late respected Marathi Editor of the *Dnyanodaya*. On Monday the 14th. inst., Chanderabai with her youngest child, a lad of three or four years of age, had gone to Bassein, for the settlement of some urgent private business. But as her business could not be settled, she got into a Tonga to take her to the station. Unfortunately the animal in the Tonga became restive, and the Tonga broke down, midway between the city and the station, and as the only alternative, poor Chandrabai, and her child had to walk all the way to the station. Disappointed at her inability to settle the business which had taken her all the way to Bassein, and exhausted by the walk, she reached Bombay on Tuesday, and the children having heard her voice ran downstairs to meet her, a pet cat had also followed them, which on being seen by a ferocious dog, was pounced upon and torn to pieces. This sight greatly added to her exhausted condition, and having been a victim to heart disease she died on the spot where the unfortunate scene took place! Chandrabai leaves behind her six children, the last of whom is aged only three or four years.

Mr. and Mrs. Hume were with the mourning orphans nearly the whole of the night and were unremitting in their loving attention and kind care until the remains of Chandrabai were removed to the place of interment. A large number of sympathizing Native Christians and Mahommedan and Hindoo friends had congregated at the house to have a last look at one so highly esteemed by them.

May the peace of God which passeth all understanding be apportioned to the afflicted children and we bespeak the support and prayers of the readers of the *Guardian* on their behalf.

## INTERNATIONAL BIBLE STUDY.

FIRST QUARTER. LESSON IV.

*Sunday, January 27.*

MARK II: 1—12.

SUBJECT.—Healing the palsied man who was borne by four.

1. *Time and Place.*—A. D. 31. Capernaum.

2. *Parallel Passages.*—Matt. ix. 2—8; Luke v. 17—26.

3. *Golden Text.*—Who forgiveth all thine iniquities; who healeth all thy diseases. Psa. ciii. 3.

*After some days.*—He entered into Capernaum. Jesus had healed the leper with his touch, and he did not enter again into the city until the excitement had subsided. But so had His fame been spread abroad that on His entry into the city it was noised that He was in the house.

*In the house.*—A term meaning "at home." It was probably Peter's house. *And straightway many were gathered together.* More eager probably to be healed of their bodily sicknesses and to see the wonders wrought by His hands, than to hear His words; insomuch that there was no room to receive them.

*He preached the Word unto them.*—His mission was not to the bodies but to the souls of men, and He lost no opportunities of performing His life work. He manifested forth His glory and relieved suffering by physical miracles, but it was the sin-sick souls that He came to seek and to save.

*He preached.*—With what power the words must have fallen from His lips. "What He hath seen and heard that He testifieth." It is recorded of Summerfield that just before his death, he exclaimed "Oh, if I might be raised again how I could preach! I could preach as I never preached before. I have taken a look into eternity!" Only a practical, vivid realisation of the truth can qualify a man to proclaim that truth to others.

*Sick of the palsy.*—This grievous sickness is described as a "disease which deprives the part affected of the power of motion. The connection between the will and the part affected is dissolved." As the term is used in the New Testament, it may import either apoplexy or paralysis of the whole system. This disease is still known in Eastern countries in a most violent form. The limbs remain fixed in the position in which they were at the time of attack and severe suffering and death in a few days is the result.

*Borne by four.*—God often uses human instruments through which to accomplish His work. The poor palsied man could not by himself have come to Jesus. He was indebted to his friends for bringing him, yet it was the word of the Saviour alone that healed him. Not to be baffled by the crowd around the door or the difficulty of carrying the invalid up a stairway, they uncovered the roof where He was, and were rewarded by seeing the immediate cure of the object of their care and persevering sympathy.

*Jesus saw their faith.*—His eye looked not only at the outward action that proved their faith but also down into the heart whence the action proceeded.

*Thy sins be forgiven.*—The palsied man lay before Him grievously sick in body, but the Saviour saw that his soul was also "sick unto death" and wished to show that even more important than physical healing was the healing of the soul. Christ alone of all men on earth had the Divine prerogative to say, "Thy sins be forgiven," and He desired that the assembled crowd might "know that the Son of Man hath power on earth to forgive sins."

*Certain scribes sitting there.*—These had evidently not come for physical healing for themselves or their friends. Nor to hear the word of life. But to find occasion against Jesus and entrap Him in His talk.

*Reasoning in their hearts.*—Like so many in the present day who attempt by human reason to explain away the miracles of God's grace. *Why doth this man*—lit. "such a man as this" speak blasphemy. Thus scornfully regarding the lowly prophet who yet showed such marvellous power.

*Take up thy bed.*—Christ's work is full and complete. Restored in soul, he is now restored in body to perfect health and strength. A new life runs through his veins and immediately he arises before them all.

*Glorified God.*—He who said "I came not to do mine own will but His that sent me," sought all through His career to bring glory to His Father, and before His death exclaimed "I have glorified thee on the earth, I have finished the work that thou gavest me to do."

*Who forgiveth all thine iniquites; who healeth all thy diseases.*—The connection between the two is very intimate in this passage. Suffering is caused by sin. The removal of the sin removes much of the suffering. He who gave the souls made also the bodies of men and both must alike be consecrated to Him. Whilst we do not doubt the power of Christ to forgive iniquities we must not doubt His power to heal all our diseases. But in either case complete yielding to the Hand of God and trust in His power is necessary. Let us look to Him to be the Great Physician both of body and soul.

## THE VISION OBEYED.

The Rev. M. C. Mason of Tura, Assam, tells the following interesting story of success. Some years ago he had under his charge a native Christian boy. He proved himself so utterly and hopelessly stupid that he had to be sent away, the missionary feeling it would not be right to spend mission money over such a case. The boy went, but soon came back, saying that a teacher was wanted in a certain village, and he would like to try the work. The thing was agreed to, and Mr. Mason promised him Rs. 3 a month. Arrived at the village the boy had a vision. He seemed to hear God say, "You are the only witness I have here; let your light shine." The boy was obedient to the heavenly vision, and to-day, chiefly through his efforts, there are two hundred members in that village. Mr. Mason says that when he first went the men and women hid away lest he should see them, and the boys and girl climbed up the trees and stretched themselves on the branches like squirrels. When he went next time a few listened to him, but soon turned away. Now there is a Church, and also a house for the missionary, all built without instruction or advice from the Mission; and Mr Mason has been invited to go and live among them.

A man lives by believing something, not by debating and arguing about many things.

# Bombay Church Directory,

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the time of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 11 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION C. M. S.

REV. W. St Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a. m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p. m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Sabbath School 4-30 p. m. Prayer Meeting Wednesday at 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

FORT—Rev. E. F. Frease, Pastor. Services will be held, until the new church building is completed, as follows:—Regular Sunday Services, 11 a. m. and 6 p m. at the Y. M. C. A. Rooms, Apollo Bunder—Sunday-School, 9-30 a. m. and Prayer-meeting, Wednesday, 8 p. m., Vernacular Service, Sundays 3 p. m., Evangelistic Service, 8 p. m., Temperance Hall, Colaba.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 8-30 a m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 7 a. m.

Grant Road Mission--Rev W. W. Bruere Pastor. Tamil service at 11 a. m. Sabbath School at 3. p. m. and Marathi service at 4 p. m.

MAZAGON — Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

Rev. B. Mitchell, *Superintendent*.

SERVICES as follows:—Monday, Tuesday, 7-30 p. m., Thursday, Gospel Free Tea, 7-30 p. m., Friday, Gospel Service, 7-30 p. m., Sunday, Gospel Service, 7 p. m. Singing for half an hour previous to service. Spare periodicals for Reading-room and for distribution, also cast off clothing, are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.

Cowasji Patel Street, Fort, ditto. at 7. Gujerati.

Khetwadi Back Road, ditto at 7. Marathi.

Chinchpoogly ditto at 6. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a.m. and 6 p. m. Sunday-school, 4-30 p. m.— Cordial invitation to all.

Y. M. C. A.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday at 8-30.


# The Bombay Guardian,

A CHRISTIAN NEWSPAPER AND HOME JOURNAL, published every Saturday morning at the Anglo-Vernacular Press, Two Tanks, Bombay.

| RATES OF SUBSCRIPTION. | Rs. | as. |
|---|---|---|
| One year, delivered by messenger in Bombay. | 6 | 0 |
| Ditto with postage to any part of India ... | 7 | 10 |
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SATURDAY, JANUARY 19TH, 1889.

## NOTES AND COMMENTS.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

"The greatest need of India" says the *Indian Witness*, "is a revival of religion. An outpouring of the Holy Ghost will raise up poets and preachers, teachers and evangelists, and nothing else will do it. The Himalayan question of self-support can be easily and satisfactorily crossed when the love of Christ becomes the constraining and moving force in human life. It is much more natural to copy the ruling classes, and become like the world, than to follow the homeless Nazarene and seek the lost millions. Worldly prudence has long since concluded that William Taylor's efforts in India were unwise; but Taylor's monument is more lasting and more honourable than the Taj. Another revival like that conducted by Taylor would do more for India than all the committees in Christendom."

The *Indian Witness* also comments upon the regret expressed by the *Indian Methodist Times* that Christian Bengali poets sing about Hindu mythology rather than the sublime mysteries of our holy faith. The *Witness* appropriately remarks—"Poets put their master passion into their verses, and if this is mythological the poetry will not be spiritual. Charles Wesley was not born out of due time. His semi-inspirations were an important part of the great revival. Poets of this order are born from above. A great revival in the Bengali Church would give us poets after the Divine pattern. When the sun rises the stars disappear; when the Bengali Churches have a Pentecost, Hindu mythology will have no singer within Zion."

A spirit of expectancy has often been an important prelude to a time of great spiritual refreshing and revival. Is there at the present time that spirit of expectancy among the Christian Churches in India? The Week of Prayer has passed. Is an aftermath of answers to prayer being confidently looked for, in accordance with the Scripture, "This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." We shall be glad to receive correspondence, not necessarily for publication, from any of the Lord's people who expect a Pentecost in India in 1889, and who are willing to do whatever He may require of them to prepare the way before Him.

One of the chief articles in the *Banner of Asia* for January is upon the iniquitous British Opium Trade with China. After discussing various aspects of the subject, the article concludes with a suggestion which we hope will be acted upon. It says—

What under these circumstances, can British Christians do? There is a gleam of light amidst the clouds. In 1885, the Chinese Government was successful in obtaining from Great Britain an Opium Agreement, which can be made to expire on January 18th, 1891, by twelve months' previous notice being given by either party. Now that the opium habit has made such tremendous strides in China, and the poppy is so extensively grown there, the difficulties of the Chinese Government in dealing with the matter on the lines of prohibition have enormously increased. But does it not appear to be a present and plain duty of the Churches of Great Britain to let the Chinese Government know that British Christians deeply lament the past opium policy of their rulers, and that the Christian opinion of this empire will support the Chinese authorities in closing the present Opium Agreement, and refusing to be a party to another? The day when Great Britain could force an opium treaty upon China by an appeal to arms is now past.

What the exact terms of the communication from the British Churches to the Government of China should be, it is unnecessary to discuss in the present article. It is, however, desirable to say that it should represent an overwhelming expression of opinion, and that the significance of this great and important document should be added to by its being carried to China by an influential deputation expressly appointed for that purpose.

The Churches of India as well as of Great Britain ought to unite upon such a document.

The first article in *The Sentinel* of London, for January, is entitled "Parliament deceived," and deals with Sir John Gorst's untruthful statement of the Patna case in the House of Commons. *The Sentinel* is a periodical which in its ten years' useful existence has given a good deal of trouble to unprincipled politicians. It was quoted is Parliament on the notorious Jeffries case, in which Royalty and leading English "statesmen" were disgracefully involved. Lord Cross found it necessary in March of last year to refer the Government of India to its statements on the subject of licensed sin in India. It has invariably proved to be on the winning side because it has been on the side of truth. Even before Parliament re-assembles, *The Sentinel* will do its share in undeceiving British legislators with reference to the cruel outrage upon a Christian girl's honour and liberty at Patna. Sir John Gorst will find his difficulties increased when he returns from his vacation in New Zealand.

## THE PATNA CASE.

In their firm conviction of the justice of the wronged girl Luchmin's case, some of her friends have again appealed to the Calcutta High Court. The subjoined telegram was published in Bombay yesterday (Friday) morning:—

*Calcutta, January 17.*

At the Calcutta High Court to-day the Revisional Bench granted a rule, calling upon the Magistrate of Patna to show cause why his judgment in the recent case should not be set aside. The rule was issued on an interpretation of an unlawful purpose, as defined by Section 551 of the Criminal Procedure Code.

We defer comment upon the proceedings before the Court until the arrival of the *verbatim* report which we have ordered. We must call attention, however, to the shameful fact that the Government has not initiated this appeal. It has refused to intervene. This means that unless Luchmin had found friends who were prepared to spend a large amount of money to rescue her, if possible, from a living death, she would have had no chance of obtaining justice. And that is the pitiable condition of hundreds of thousands of other Indian girls. The Government of India stands complacently by, while one of its minions uses the law as an instrument to stab to the heart a Christian girl struggling to guard her honour.

The following is the body of a letter which was sent to one of the leaders of the Purity movement in England, in response to a telegram for information on the alleged marriage between the girl-widow Luchmin and the immoral man Radakissen. We give the letter in accordance with our promise of last week.

The following chain of evidence supports the view that no marriage took place:—

I.

Luchmin in her petition to the High Court at Calcutta (in support of Miss Abraham's petition that the hearing of the case should be transferred from Patna to that Court) says—"(1) That your Petitioner is a Hindu widow, aged fourteen years and some months. (2) That the said Radakissen claims the custody of your Petitioner's person upon the ground that he has married her since her widowhood. (3) That the name of your Petitioner's first and only husband was Durbarry Lall, who died two years after our marriage." Then after thirteen other reasons why she should be protected she says "(17) That the said Radakissen has no claim whatever upon the person of your Petitioner." (She does not, of course, admit that the sale of her person by her mother to Radakissen is any "claim.") "(18) That according to the law of the caste to which the said Radakissen admittedly belongs, a marriage with your Petitioner (a widow), even had he gone through the form of ceremony as he alleges, would be directly illegal and void."

II.

Sunda is a young woman who was Radakissen's mistress at the time Luchmin was taken to his house. She was there all the time that Luchmin was there, and is therefore a good witness as to what took place in Radakissen's household. She and Luchmin gave their hearts to the LORD at the same time, and together left Radakissen's house.

Sunda, in an affidavit made before Lt.-Col. Dodsworth, Cantonment magistrate and J. P., says—"The said Luchmin is not the wife of the said Radakissen." The grounds for this statement appear in a second affidavit by Sunda which was prepared for the Court at Patna, but largely owing to the abrupt closure of the case by the magistrate Quinn, was not used. In this second affidavit Sunda says—"That the said Radakissen told this deponent that the girl [Luchmin] had proved to be a widow and that *therefore it was impossible for him to take her as his wife.*" That shows Radakissen's knowledge of the illegality, according to Hindu custom, of a marriage with Luchmin, and accords with the 18th paragraph of Luchmin's petition to the High Court at Calcutta. In the same affidavit Sunda says, "The Guruji [Miss Abraham's Native Bible-woman] called at the [Radakissen's] house and asked this deponent if it was true that this deponent and the said Luchmin were not the lawful wives of the said Radakissen, as she, the said Guruji, might be prevented from coming to the house at all by the Miss Sahiba [Abraham] if this deponent and Luchmin were not the wives of the said Radakissen. That *on this deponent admitting it was true* the said Guruji remonstrated in very strong terms on the wickedness" &c. of such a life.

Also in the same affidavit, Sunda states "Luchmin told this deponent that she also was determined to leave [Radakissen's house]. That in the presence of the said Guruji Luchmin replied, 'Why should I stay; I also *hate this bad life into which my mother has led me*; I will go with you' That night we both left the house of Radakissen."

It is a pity that the phraseology of this affidavit is so technically legal, but perhaps that was unadvoidable. Mrs. Florence Syme, of Patna, who thoroughly understands Hindustani undertook to see that Sunda's statements were faithfully represented in the English of the affidavit, and the affidavit was explained by her to Sunda after it was drawn up in legal form.

III.

In an affidavit by Matungini Bose (otherwise known as the Guruji, before mentioned) she states "that I was at first under the impression that the said Luchmin and the said Sunda were the legal wives of the said Radakissen. That owing to what I had heard, I asked the said Luchmin and the said Sunda if it were so, and they replied that neither were the wives of the said Radakissen."

IV.

In another written statement by the Guruji she says, "In consequence of what I heard at this time, I enquired of both Sunda and Luchmin whether they were wives of Radakissen. They said, 'neither of us are his wives.' At this time Mahtabo [Luchmin's mother] came to us, and Sunda told me Luchmin's history, viz., that she was a widow and that her mother gave her to Radakissen for rupees, clothing and food. Then Mahtabo said, 'I am going away; you visit and teach my child constantly.' I replied 'I can only come on my appointed days.'"

Mahtabo's professed anxiety to have her daughter taught is not remarkable. Children of the dancing girl (prostitute) caste are often sent to Mission Schools with the idea that the learning they acquire there will make them more attractive in the immoral profession for which they are destined.

It is noticeable that although Sunda told the Guruji in the presence of Luchmin's mother of the terms of Luchmin's sale to Radakissen, the accuracy of Sunda's statement was not denied by the mother, but the Guruji was simply asked by her to continue to teach her daughter. If Sunda's statement had not been true, there would naturally have been an indignant denial in no mild language. Mahtabo had nothing to gain by allowing her daughter to be described as a mistress instead of a wife. Mahtabo's interest was in the opposite direction.

Here then are

FIVE IMPORTANT LINKS IN A CHAIN OF EVIDENCE

against the alleged marriage of Luchmin to Radakissen, viz.,

1st. Luchmin declares that her only husband was Durbarry Lall.

2nd. Sunda who lived in Radakissen's house all the time Luchmin was there, declares that Luchmin was not Radakissen's wife.

3rd. Radakissen's statement to Sunda that it was impossible that he could marry Luchmin, she being a widow.

4th. Luchmin and Sunda's statement to the Guruji before there was any prospect of an action in Court, that they were not the wives of Radakissen—a statement confirmed on both sides, viz., in Sunda's and also in the Guruji's affidavit.

5th. On the authority of the Guruji's testimony, the silent assent of Luchmin's mother to Sunda's statement of the manner in which she (Luchmin) came into Radakissen's hands.

I am aware that this evidence is not as legally conclusive as it might be, but in my opinion, it is sufficiently conclusive to justify a refusal to hand over Luchmin to a man of the character of Radakissen. No doubt there is much additional evidence on Luchmin's side that I am unacquainted with. Miss Abraham and the Church Missionary Society people at Calcutta are so persuaded of the strength of Luchmin's case that they are contemplating another appeal to the High Court there.

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## SOME IMPEDIMENTS TO THE

### EXTENSION OF THE WORK AND INFLUENCE OF THE CHURCH OF ENGLAND IN INDIA.

One of three papers read by the Rev. H. C. Squires at the recent Bombay Diocesan Conference is so vigorous and outspoken against the deadness of the outward formalities of ritualism that we believe our readers will thank us for its re-production in these pages.

After explaining that he had the Bishop's kindly permission to introduce the subject, Mr. Squires said:—

It seems to me, that there is a terrible spirit of unreality about our entire position as a Christian Church in this land that ought not to be ignored any longer; and that we need to acknowledge the evils that confront us, and that are paralysing our best energies as a community. My object is to call attention to some of those evils that appear to me to be not merely hindering the true development of the Church of England, but threatening to destroy its spiritual influence also.

And first let me remind ourselves of the remarkable and unique position that the Church of England till recently possessed, that indeed she still possesses, as a religious community in this land. I can remember the time when practically there were but two Protestant communities in this Presidency—the Church of England and the Presbyterians. With this one, and it a comparatively trifling exception, the Church of England had virtually

THE ENTIRE PROTESTANT COMMUNITY

under its exclusive influence. The state of affairs is very different now. Large numbers have been alienated, and at least one vigorous and extensive community has in this way sprung into existence. The circumstances that greatly contributed to that disruption might easily be stated. It is, however, sufficient to point out that they were largely owing to internal causes—innovations introduced into the Church of England. But, in spite of its greatly weakened position, the Church of England still retains an unrivalled supremacy of opportunity and responsibility among the Protestant bodies in this country. The question then for us is, how may we "strengthen the things that remain"? I would suggest, first of all to ascertain what are "the impedi-

ments to the extension of the work and influence of the Church of England in this land," or, as concerning ourselves more closely in this Presidency?

1. And first in the list I would place, as becomes us, the impediments for which we ourselves are responsible. *Nos, nos consules desumus. We—we the clergy—are to blame.* Whatever the cause, we cannot ignore the fact that popular opinion credits us, the clergy of the Church of England, as a body, with a greater degree of worldliness and self-indulgence than attaches to the clergy of other Christian communities. It is comparatively easy for us, with our liturgy, to carry on in a way our clerical duties, even when our spiritual life is but a faint and flickering flame. Combine with this the possession of a collection of sermons that express, it may be, the feelings and convictions of an earlier stage and of a more vigorous spiritual life, and we have all the elements that are required to satisfy the claims of externalism in religion. And in place of the life of real communion with our Risen Lord, the living Christ, in the spirit we have spiritual coldness and barrenness, if not spiritual death. How can we kindle the light in others when the fires on our own hearts' altar are extinct? Brother clergy of the Church of England, I say it in no censorious and in no captious spirit, my heart's conviction is that the crying need of the Church of England at the present moment in this Diocese is just this, that we, the clergy, should be baptized with the Holy Ghost, that we should be good men, full of grace and full of power, because filled with the Holy Ghost.

HOW ABSOLUTELY SECONDARY,

if not worthless, the mere paraphernalia of externalism would become, if conscious of this Divine outpouring on ourselves, we witnessed as well its quickening might, through the ministry of the Word, on the souls of our fellow-men. Not as a reproach but as a distressing and humiliating confession, I declare that I am never present at such gatherings as Wednesday's Visitation, or to-day's Conference, without being made deeply conscious of the lack of all spiritual sympathy and union between us. Where does the fault lie? We wish for union, we are willing to co-operate. But the union and the co-operation must be based on honourable terms. How chill the atmosphere, how paralysing the restraint of such a gathering as this? I want to have heart communion with fellow Christians, who are also brother clergy, and a cold formalism, a chill officialism erects invincible barriers. I wish to get behind all these masks and barriers at the real living men who are my brethren in Christ Jesus, and I cannot be satisfied, when I am merely brought into physical contact with a set of more or less animated cassocks.

2. Another serious impediment is the question of church organization. This at present is unreal and unsatisfactory throughout from beginning to end. We have names that are mere shadows and mockeries, and offices that have only a semblance of being about them. Bishop, Archdeacon, Cathedral, Diocese and Parish, what are these, as applied to our circumstances, but mere conventional unrealities? What possibility of cohesion can there be about a body that has no power of organization or of self-government? The very mode in which our Bishops are appointed is prohibitive of all pretensions to our being an organized community. What an entire absence there is among us, of all true Church Government is illustrated by the position of the presbyters of the Diocese! What influence, what voice have they in the affairs of this branch of the Church of England? Is that form of Church Government valid which finds no authoritative place in its counsels for the elders of the Church? But this evil is not a merely theoretical defect. What authority is there in our body for correcting abuses and prohibiting illegalities? Have the laity no rights? How are they to obtain redress, when they find that, in spite of the most distinct utterances of the law of the Church of England, flagrant breaches of the law are imposed upon them? But why enumerate these things? They are patent to all. We have not realised among ourselves the primary and most elementary conditions of an organized community. And here we see the

DISADVANTAGE AT WHICH WE STAND

in comparison with such a community as the Episcopal Methodists. They have a perfect organization in vigorous operation, and are able to develop and extend their operations in a manner which may well excite our envy. As to ourselves it is very open to question whether we do not purchase at far too great a cost the benefits we derive from our direct dependence upon Government, for the maintenance of the episcopal office, since it involves the sacrifice not only of all independence, but also of all combined action.

3. A third impediment to the influence of the Church of England lies, I believe, in the sense of insecurity and uncertainty that pervades the community. We none of us know, at least none of us who are outside a certain circle, what the next advance in point of ritual or of doctrine may be. If it were definitely laid down that "these are the limits, and beyond these limits no advance shall be allowed," we should at least know where we were. We might then discuss the terms, and consider whether co-operation was possible. *But there appears to be no finality about these matters*, and the public conscience is first shocked, and then deadened, by the introduction of what is perceived to be illegal and morally indefensible. Is it not deserving of consideration whether the self-willed imposition of these innovations and excesses is worth so great a price—the alienation in spirit at least from our communion of so many, who might by other methods not only be won for Christ, but also be retained as whole-hearted adherents of the Church of England? Could we have a more striking testimony to the powerlessness of this system to extend the influence of the Church of England in this country, than the entire indifference with which our proceedings on this occasion are treated by the laity? What does it all matter to them? They have no voice nor share in it at all. And so while we are laying down our definitions as to who are in the Church and who are not,

UNFROCKING AND UNCHURCHING OUR FELLOW MEN

to right and to left of us, the great world of men gives no heed. Its restless tide rolls on, but rolls ever farther and farther from our influence. They want bread, and we give them stones, dogmas, call them what you will: their souls cry out for intelligible messages about the Christ and His redeeming love, and we weary them with a symbolism that is out of date, and repel them by a reiteration of claims upon their submission, that finds no response in their souls' deepest, truest instincts.

4. Another and most fatal impediment to the extension of the best influences of the Church of England is, I believe, to be found in the attitude assumed by many of its members, especially among the clergy, towards Non-conformists. We are here in Conference, informal and bereft of all authority it is true, but still a Conference of the clergy and laity of the Church of England. Here, then, a frank avowal of conviction is legitimate. Here, then, if no where else, protests may be made, and opposing opinions be stated. I will not dwell at length upon this subject. The recent utterances of our Bishop have in some respects made even allusion to it more difficult. But in venturing to assert an opinion contrary to his, I do not feel that I am guilty of a disrespect, for which an apology has to be tendered, but only exercising a right to which I am entitled.

There are some views which no amount of argument can commend to enlightened minds, because they contradict either the reason or the moral instinct of men. You may elaborate the most skilful arguments, but if at the basis of them all lies the premise

THAT TWO AND TWO MAKE FIVE,

your labour is thrown away. I may envy your skill, I may respect your intentions, I may admire your zeal, but I cannot accept your conclusions. Any arguments as to my relations to my fellow-men are powerless to effect my judgment, when they are founded on a breach of the divine law of charity. If my beliefs and principles are worth anything at all, then they are not likely to be compromised by Christian fellowship with other Christians whose *worship* is thoroughly orthodox and scriptural and catholic, but whose conceptions, as to the requirements of church government and of ordination may differ from my own. It is possible that to some minds this question of Apostolical succession may over-ride every other consideration, and that they may be able to join in worship with members of a community whose orders they consider valid, even though this may involve the recognition of the adoration of Mary, the mother of Jesus, and the invocation of Saints. For myself the very contrary to this is a mere matter of conscience and duty. I should despise myself even more than I do, if I could refuse to hold communion with fellow Christians who are willing to meet me without anything in our fellowship being contrary to the Catholic faith or the inspired word. I might quote the great authorities of the English Church, such as Hooker, Field, Bishop Pearson, to show that in accordance with their teaching, Orders may be irregular and yet valid; and Archbishop Laud—to quote an unimpeachable authority from a High Church point of view—"None of the ancient Fathers makes local, personal, visible and continued succession a necessary mark or sign of the true Church in any one place." Bishop Cosin again, while severely censuring the Protestant Churches of France and Geneva for their defect of episcopacy, says, "I dare not take upon me to condemn or determine a nullity of their own ordinations against them."

Knowing how strongly our Bishop feels on this subject, I could not but respect the expression of his opinion. Still, as I listened to his emphatic condemnation of any such association as that which I hold to be a mere matter of Christian duty, I could not but listen with the hope that there would be added to this an equally distinct disavowal and condemnation of those teachings and practices,

WHICH HAVE LANDED LUKE RIVINGTON

and not a few others in the Church of Rome; and which are notoriously as repugnant to the Articles, as they are forbidden by the laws of the Church of England.

But my desire is not to vindicate my own conduct, but rather to press upon your attention the injury we do to the Church of England, and the impediments we place in the way of its influence by our exclusiveness. So far as this country is concerned, the bulk of the professed Non-conformists are those who have withdrawn within the past few years from the Church of England. The coldness, not in ritual, but in spirituality of our ministrations, our neglect, our want of sympathy, our aloofness from them, drove them from our communion. Let us not perpetuate and intensify our wrong doings by still withholding our fellowship from them. Let us go among them with wide sympathies and open hearts. We may yet undo some of the errors of the past, and attract where we have hitherto repelled.

5 These then are some of the impediments to the extension of the work and influence of

the Church of England in India, to which I would call attention—the want of spiritual power among us, the clergy, the want of liberty to organize, the want of mutual confidence, and our want of sympathy and contact with our Non-conformist fellow Christians. But underlying all these differences, there is, I believe, a strong desire to overcome these impediments, and a distinct yearning for a truer fellowship and a closer co-operation among ourselves, if only these could be attained without the sacrifices of principle.

Speaking for myself, certainly, but not I think myself alone, I will venture to say, that I never intentionally do any act that will, I think, needlessly conflict with our Bishop's wishes, or give unnecessary pain to my brother clergy of the Church of England, no matter how divergent their views may be from my own. There are things that I feel I have the full sanction of my own conscience, of the rule of the Church of England, and of the inspired Word for doing, that I abstain from doing on this principle: things that I should indeed do, but because of the conviction, that when so associated with others in the bonds of the same community, we ought not recklessly, nor even unnecessarily, to wound their feelings or their prejudices. And, if in the course of this paper I have said what may have sounded unnecessarily harsh, I would ask you to believe that it has not been said with unkindness of motive, or in bitterness of spirit, but because, I believe, that on such an occasion as this, true unity is promoted, and the bonds of Christian charity strengthened, by an open recognition of the causes of division among us. I desire for myself, I ask for you, my brother clergy, a growing conformity with the mind and spirit of our Master Christ Himself. This is, I believe, the truest bond of union between us all, even as it is the surest solvent of all our difficulties.

# Correspondence.

[Letters must be authenticated by the name and address of the writers. The Editor is not committed to the views of correspondents.]

## A TRINITY OF EVIL.

*To the Editor of the "Bombay Guardian."*

DEAR SIR,—It has always struck me that the Opium Trade, and the Outstill System are two iniquities of such colossal magnitude as could not fail to bring down the wrath and vengeance of God upon the rulers of India. The sin of Government is greatly increased by the fact that many of the leading statesmen of India have condemned the Opium Trade. Lord Lawrence, for instance, when he was Viceroy in 1868, drew up a plan for the abolition of the Opium Trade. But when he laid it before the Secretary of State, he was snubbed, and his plan ignored. Sir William Muir, Sir George Campbell, and several other leading statesman have condemned the Opium Trade. This consequently greatly increases the sin of the Government. For it is not only plainly opposed to the clearest rules of justice, but also to the advice of the wisest statesmen who have been entrusted with the administration of India. Some hold that the Opium Trade and Outstill System are at least, no worse than the liquor trade of England. But this, at the best, is a useless argument. For no one can deny that the liquor trade of England is her greatest curse, being her most prolific source of crime and poverty. So, to prove that the Opium Trade and Outstill System must be good and lawful, or, at least, not the evil things that their enemies declare they are, because they are no worse than the liquor trade of England is about as ludicrously absurd an argument as can well be conceived. But bad as it is, it is not true. For the Opium Trade and the Outstill System are a very great deal worse than the liquor traffic of England. If a man, in a fit of drunkenness, takes an axe in his right hand, and chops off his left with it, when he is brought before the magistrate, he will probably be let off without any punishment, as the magistrate will hold that his own act is punishment enough. But if, in a fit of drunkenness, a man takes an axe in his right hand, and chops off the left hand of somebody else, the magistrate will punish him with startling severity. So God, who is the Judge among the nations, will almost certainly punish England with startling severity, for the Opium Trade and the Outstill System, because these cruel acts do not injure Englishmen, but other nations In reference to the English liquor traffic it may be said that as England injures herself by it, her own act is sufficient punishment. But the case is entirely different with the Opium Trade and the Outstill System. And it appears to me that the awful financial difficulties of the Government of India, which threaten to involve it in bankruptcy, are only the bombshells of the wrath of Almighty God. For the Government of India has practically declared war with Heaven by its action in connection with the Opium Trade and the Outstill System. It has thrown down the gauntlet to God. And God would not be God, if he did visit the wickedness of Government with His marked displeasure. And if the whole nation of England regarded with apathy the policy of Government concerning these two colossal iniquities, there would be much fear of the loss of our Indian Empire.

Then people ask—But what is the Government to do for a revenue, if it abandons the Opium Trade and the Outstill System? Now I think the proper answer to this is that given in II. Chronicles xxv, 9. Where when Amaziah asked the prophet, "But what shall we do for the hundred talents which I have given to the army of Israel?" the prophet answered "The Lord is able to give thee much more than this." So if the Government of India would only abolish the iniquitous Opium Trade, and the no less wicked Outstill System, they would find that God would give them much more than they lose. They lose at present, by exchange, as much as they gain by opium. If they would abolish the opium trade God could easily remove all depression of trade in India. The introduction of bimetallism would send the rupee back to two shillings. The re-imposition of the cotton duties would bring in two millions. Britain also might give or lend a few millions An increased tax of only 3 per cent on the imports and exports of India, which together amount to £155,000,000 would bring in about 5 millions. So that the difficulties in the way of supplying the lost revenue are not insuperable. Anything would be cheaper and more economical than carrying on the war with God.

I think it is the duty of every Christian in India to aid and encourage you in carrying on your holy crusade against the devilish Opium Trade and Outstill System, which by attracting the lightning of God's wrath on India, constitute the chief, and in fact almost the only sources of poverty to Englishmen in India.

But the brothel system of the Government is as flagrant and dangerous a declaration of war with Heaven. Sexual impurity destroyed the cities of the plain, and well-nigh exterminated one of the twelve tribes of Israel. It burned Troy, expelled the Kings from Rome, destroyed the power of the Decemvirs, contributed powerfully to the loss of the American colonies, prostrated Prussia at the feet of Napoleon, and massacred the British army in the first Cabul war.

Your declaration of war against the brothel system of the Indian Government is consequently a true act of patriotism, which will tend to move the Almighty to prolong the continuance of British power in India.

In conclusion, it appears to me to be the duty of every Christian in India to oppose with all his might, the Opium Trade, the Outstill System, and the brothel system of Government. Unless these sins are rooted out, there is much fear that God will drive the British out of India. Britain seems to have learned nothing by the loss of the American colonies.

I am,
Sincerely Yours,
A CHRISTIAN ENGLISHMAN.

## THE GOSPEL IN ASSAM.

*To the Editor of the "Bombay Guardian"*

DEAR SIR,—Many of your readers will be glad to know that the Rev. G. W. Oxborough of our Society, has just started for Upper Assam to do evangelistic work amongst our widely scattered, and spiritually destitute countrymen in that great field. A Church Paper at home of recent date contains an advertisement as follows; "*Wanted two active Priests; one for Assam.*"

I thank God that *our* Society has sent not a *Priest*, but an earnest, faithful Minister of the Gospel, one who is able both "to preach and to testify," in the name of the Lord Jesus. Mr. O. takes his family with him as far as Gauhati, and hopes to have Assam as his permanent field of labour. This appointment has given great satisfaction to the friends of our Society here in Calcutta, and the steamer companies and also the railway company have readily granted free passes for the whole year, both for himself and family, and have shewn great readiness in other ways to facilitate his movements, and to assist him as far as possible in his arduous, but most interesting work. At Gauhati he will be warmly welcomed by a gentleman and his wife, who were much blessed in connection with our visit there last year, and it is specially interesting to note that our evangelist and his family will thus immediately on arriving in their new field of labour be most gladly received into the home of those whom God has recently given us, as some of the fruits of our Society's efforts for the spiritual welfare of our countrymen in Assam. I trust the readers of the *Guardian* will follow Mr. and Mrs. O. with much prayer that they may be made a great blessing to many, and that still more labourers of the right kind may be thrust out by the Lord of the harvest into this great harvest field, where the labourers are indeed few, and altogether out of proportion to the vastness of the field.

As our work is conducted on strictly *unsectarian* and *Protestant* lines, I think we might fairly hope that this year there will be manifest a much deeper interest amongst all Christians in India, in the great work which our Society has on hand.

The letter of H. entitled "Is there no remedy" is well worthy of consideration, and it is high time for ALL Protestants to wake up and rally together in defence of the faith for which many of the Reformers bled and died, and which is now in real danger.

ISAAC F. ROW,
Secretary
"Anglo-Indian Evangelisation Society."
Calcutta, 14th January 1889.

---

He who checks a child in terror,—
Stops its play, or stills its song,—
Not alone commits an error,
But a grievous moral wrong.

Give it work and never fear it,
Active life is no defect;
Never, never break its spirit;—
Curb it, only to direct.

Would you stop the flowing river,
Thinking it will cease to flow?
Flow it must, and on, for ever!—
Better teach it where to go!"

## PASSENGERS ARRIVED

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For Aden—Mr Rustomjee Dholoo and Comte H B Savaraux.

## Domestic Occurrences.

### BIRTH.

SHARMAN. — January 5th, at Girton House, Grant Road, Bombay, the wife of R. J. Sharman, of a daughter.

### DEATH.

SHARMAN. — January 16th, Dorothy, infant daughter of Mr. and Mrs. R. Sharman.

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Karachi, 1st January 1889.

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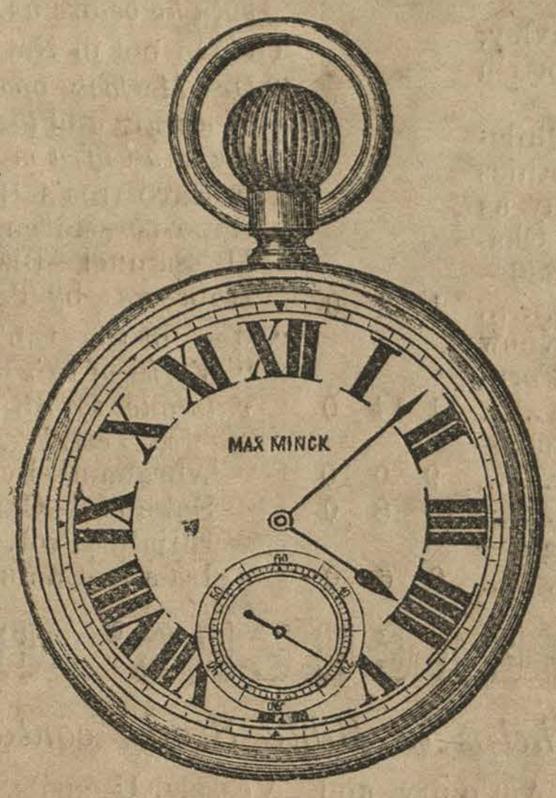


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